THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY

1894

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A VERY IMPORTANT MEMORIAL.

Presented to the Royal Commission on Opium by British Missionaries in China of Twenty-five or more Years' Standing.

(*The date of arrival in China is here added after each name.*)

WE, the undersigned British missionaries representing different societies labouring in nearly every province of China, and having all of us had for many years abundant opportunities of observing the effects of opium-smoking upon the Chinese people, beg to lay before the Royal Commission on Opium the following statement of facts in reference to this question.

(1) We believe it to be a fact established beyond possibility of reasonable doubt that the consumption of opium in China is exerting a distinctly deteriorating effect upon the Chinese people, physically, socially, and morally. Statements to this effect have been repeatedly made in Blue Books and other official documents, on the authority of British officials of high standing, and they are entirely corroborated by our own personal observation. The Protestant missionary body in China has twice by its representatives assembled in Conference, and including men of various nationalities and of many different churches, unanimously passed resolutions condemning emphatically the use of opium by the Chinese for other than medicinal purposes, and deploring the connection of Great Britain with the opium trade. [See "The Records of the Missionary Conference held at Shanghai," 1877.]

(2) It is a fact which cannot be reasonably disputed that the conscience of the Chinese people as a whole is distinctly opposed to the opium habit. It is continually classed in common conversation, and in books, with fornication and gambling. Sir Rutherford Alcock, some time Her Majesty's Minister in China, when examined before a Committee of the House of Commons, spoke of "the universality of the belief among the Chinese that whenever a man takes to smoking opium, it will probably be the impoverishment and ruin of his family—a popular feeling which is universal both amongst those who are addicted to it, who always consider themselves as moral criminals, and amongst those who abstain from it." [See Report, East India Finance, 1871 (363), page 275. 5738.] We ourselves have never met with Chinamen who defended the practice as morally harmless, but we have heard it unsparingly condemned by the Chinese, times without number. The missions with which we are respectively associated invariably refuse to admit opium-smokers to church membership, but in so doing they are only acting in accordance with the general sentiment of the Chinese, Christian and non-Christian alike, which always stigmatises the habit of opium-smoking as vicious.

(3) It is a fact that the opium trade, though now no longer contraband, is highly injurious not only to China, but also to the fair name of Great Britain. The past history and the present enormous extent of the opium trade with India produces, as we can testify from personal experience, suspicion and dislike in the minds of the Chinese people towards foreigners in general. On the other hand, the attitude of hostility towards opium which foreign missionaries are known to maintain is approved and duly appreciated by the

Chinese of all classes, as we have often found in our intercourse with the people.

(4) It is an indisputable fact that the opium imported from India is neither required for medicinal purposes in China nor generally used for these purposes, and hence we regard the importation as being wholly prejudicial to the well-being of the Chinese people.

In view of these facts the undersigned venture respectfully to express the earnest hope that the Royal Commissioners will embody in their Report a united recommendation to Her Majesty that the Indian Government should immediately restrict the Indian production of opium to the supply of what is needed for medicinal purposes in India and elsewhere. With our long and sad experience of the injurious effects of opium consumption on the Chinese people, we cannot but feel the gravest apprehensions as to what the effects of the opium habit in other lands are likely to be. We are quite aware that some medical and other testimony has been given in India, designed to show that the consumption of opium by the peoples of India is not accompanied with the same disastrous consequeuces that we have all witnessed for ourselves in China, but we are glad to know that strong testimony has also been given in India of a contrary kind; for we are of opinion that a longer and wider range of experience will certainly show that opium is as injurious *to all other races* as it has been proved to be to the Chinese. Opium is rightly classed in England amongst dangerous poisons, and it is so regarded in other countries, and we cannot believe that what is dangerous poison to the greater part of the human race acts only as a harmless stimulant on other parts of the race. We are convinced that if ever the day should come when opium is as widely consumed in India as it is now in China, the result will be as lamentable there as we know it to be here.

In submitting this memorial, which we believe expresses the opinion of nearly every Protestant missionary in China, without distinction of nation or church, and of the whole native Protestant Christian community, consisting now of several tens of thousands of persons, we beg to say that we are actuated by feelings of the deepest loyalty to Her Majesty the Empress of India, and by the most profound desire for the truest welfare of her Indian dominions, not less than by the desire to see the curse of opium removed from China. We hold as beyond all shadow of doubt the conviction that thrones and dominions are established by righteousness, and that any source of revenue, however large, that is morally indefensible, tends only in the end to the weakening of the Empire and the impoverishment of its resources.

Signed :—

J. S. BURDON, Bishop of Victoria, Hongkong [1853].
G. E. MOULE, Bishop of the Church of England in Mid-China [1858].
WM. MUIRHEAD, Chairman, London Missionary Society, Shanghai [1847].
J. CHALMERS, London Missionary Society, Hongkong [1852].
J. HUDSON TAYLOR, M.R.C.S., General Director, China Inland Mission, Shanghai [1854].
GRIFFITH JOHN, Chairman, London Missionary Society, Hankow [1855].
J. MACGOWAN, London Missionary Society, Amoy [1860].
H. L. MACKENZIE, Presbyterian Church of England Mission, Swatow [1860].
ARTHUR E. MOULE, Archdeacon at Shanghai, Church Missionary Society [1861].
JOHN R. WOLFE, Archdeacon, Church Missionary Society, Foo-chow-foo [1862].
DAVID HILL, Wesleyan Missionary Society, Chairman of Wuchang District [1865].
EVAN BRYANT, London Missionary Society, Peking [1866].
G. OWEN, London Missionary Society, Peking [1866].
J. W. STEVENSON, China Inland Mission, Shanghai [1866].
JAMES SADLER, London Missionary Society, and Pastor of Union Church, Amoy [1867].

EDITORIAL NOTES.

THE Rev. Stanley Rogers, of Liverpool, is proposing to hold a series of *John Williams* demonstrations for children during the summer at seaside and other holiday resorts. The first of these is to be held at New Brighton, in Lancashire. Friends at Llandudno, Rhyl, Blackpool, Harrogate, and Whitby have already taken the matter up, and others will follow. Mr. Rogers will be glad to receive any suggestions or to make arrangements for such demonstrations. His address is Stanley Park, Liverpool.

ORDERS for the Centenary Library are still coming in. One book in the first set—Chalmers's "Work and Adventure in New Guinea"—is now out of print, and cannot be supplied. For it we have substituted a book of the same value, entitled "The Ainu of Japan."

ANOTHER *Young People's Missionary Letter* is in the press. It is called "Our New Steamer," and contains a description of the departure from Blackwall from the pen of the Rev. Robert Balgarnie, and a lively letter from Captain Turpie telling of the ship's behaviour at sea. Many different views of the vessel are given to help the reader to understand what she is like. Copies can be obtained at 2s. 6d. per hundred.

A VERY successful bazaar in aid of the funds of the Society organised by Mrs. Thomas Harris, of Calne, has been held at South Place. Among the goods displayed for sale were some valuable contributions collected by Lady Lansdowne during her residence in India, and generously presented by her ladyship. The bazaar was formally opened by the Mayoress (Mrs. Bishop), after the Mayor had made a sympathetic address. Mrs. Harris expressed her personal thanks to all who had so ably assisted her in carrying out the present undertaking. She had received

gifts from India, China, Germany, France, Italy, Switzerland, Scotland, Wales, Ireland, and all parts of England. She was sure that God had stirred up the kind givers, and she prayed that not only the pecuniary results of that bazaar would be successful, but that it would also influence others to arise in this or some other way to help that dear old well-tried Society —the London Missionary Society—which, though 100 years old, had never brought forth so much fruit as now. The work the Society had accomplished, and was accomplishing throughout the world, entitled it to their sympathy and practical support, and she earnestly trusted that many would become subscribers to it, and that those who already subscribed would increase their subscriptions, so that it might receive new power from on high and amongst the churches. Refreshments were provided by Mrs. Marsden, who had generously offered to devote one-half of the profits to the Society.

THE Rev. Ernest Box, of Shanghai, writes :—"I have just recently returned from a fortnight's visit to the various country stations under my charge. The work I found going on very well. I have now a good staff of native helpers on whom I can fully rely. Two days of my journey I spent at Chapu, where we held services in our newly-opened mission-room there. I believe we have a good field for work there. The people listened with great interest and seemed very favourably inclined. What pleased me most on this occasion was the fact that two of the young men who are waiting baptism at Bingoo helped us in these services by themselves preaching very earnestly, and exhorting the people to believe in Jesus Christ—*their Saviour*. These young fellows being in good business positions in Bingoo, are well known by residents of Chapu, so that their testimony would be of the greatest service, many of the hearers being friends and acquaintances. Another interesting fact about the Bingoo work was the following. Some days ago a scholar entered our guest-room, and seeing books on the table, looked at them. 'Oh,' said he, 'this is where those good books come from.' He explained that he was from Kahshing, a city a few miles east of Bingoo—hostile to foreigners—no foreigner being allowed to settle there. He had met with these books, and declared his belief that they were *good*. 'I should like to circulate them in Kahshing, but fear the opposition. If I give you 2 dols., will you circulate books to that amount for me?' Mr. Sie of course promised gladly to do what this Chinese Nicodemus required, and, in addition, gave him a copy of each of our books for his own private study. Such incidents fill one with new inspirations for service; they are proofs vouchsafed us that the leaven of the Kingdom is silently at work leavening the whole mass. This district round Shanghai is almost all occupied now by Christian workers. After a few more stations are opened, the work of building up and organising will succeed that of evangelistic work."

FROM the Rev. J. G. Hawker, of Belgaum, comes the following :—"I have recently returned from a tour of thirty-four days. It took me into native states not often visited by evangelists. The principal towns were full of Brahmans, who seemed to be very jealous of their position and privileges. They came round us whenever we preached, and in one town at least they did all they could to prevent us from getting any influence among the people. They prevented our getting a place in the town to show the lantern pictures, and, as long as we were in the bazar, some would be with us, asserting that they have many ways of salvation quite as good as ours, and accusing us of attempting to break up family union and peace, of being meat-eaters and brandy-drinkers, and of having impoverished the land by seizing the government, and diverting all the resources of the country to our own coffers. It is not always easy to unravel such a tissue of truth and falsehood in the presence of noisy disputants, and to a crowd that is not very ready to sympathise with the foreigner, and are sometimes altogether intolerant of the native preacher, who is strongly reprobated as a renegade from his ancestral religion. The noisy and abusive ones only made a small portion of our audiences, but they were they were the ones we heard, and that made the most powerful impressions we received. What the silent ones thought and felt we know not. Pray for us, especially for the native preachers, that their faith fail not, and that they lose not the expectancy of success. Pray for the people, too, that they may escape from the network of lies in which they are ensnared, that a higher ideal of life may be begotten within them, and that the Kingdom of Christ may attract them as it has attracted us."

PROCEEDINGS OF THE BOARD.

Board Meeting, May 29th, 1894.—Mr. A. J. SHEPHEARD in the Chair. Number of Directors present, 76.

Mr. A. J. Shepheard was elected Chairman, and the Rev. J. P. Gledstone Deputy-Chairman of the Board for the coming year; and votes of thanks were accorded the retiring Chairman (Mr. R. F. Horton, M.A.) and Deputy-Chairman (Mr. A. Hubbard, J.P.) for their services during the past year. A hearty vote of thanks was also accorded the Auditors (Messrs. W. Edwards, junr., Arnold Pye-Smith, Eliot Pye-Smith Reed, and W. G. Wilkins), and they were re-elected in the same capacity.

The Standing Committees were then appointed.

Board Meeting, June 12th, 1894.—Mr. A. J. SHEPHEARD in the Chair. Number of Directors present, 83.

The following missionaries met the Directors :—Rev. S. J. Whitmee, from Samoa; Rev. W. B. Phillips, from Calcutta; Rev. G. H. and Mrs. Bondfield, from Hong Kong; Rev. E. Hawker, from Coimbatore; Rev. F. E and Mrs. Lawes, returning to Niué; Mrs. J. J. K. Hutchin, returning to Rarotonga; Rev. T. W. and Mrs. Ingram, appointed to Kwato, New Guinea; Miss Hinton, proceeding to New Guinea to marry the Rev. H. M. Dauncey; Rev. D. D. Green, appointed to the Sihanaka Mission, Madagascar; and the following returning to the same island :—Mr. and Mrs. J. C. Thorne, Rev. J. and Mrs. Peill, Rev. H. T. and Mrs. Johnson, and Mrs. Houlder. The Rev. W. H. Harwood offered special prayer.

Offers of service were accepted from Dr. F. W. Willway, M.R.C.S., L.R.C.P., and Mr. J. H. Bennett, M.R.C.S., L.R.C.P., the latter being appointed to succeed the late Dr. F. C. Roberts, at Tientsin. Mr. H. J. Stevens, of Western College, Plymouth, was appointed to Canton. The Rev. A. E. Claxton, formerly of Samoa, was appointed to Chung King. Miss Miller, of Amoy, was appointed to work in the Hui An district on her return to China in the autumn. The settlement of the Rev. H. H. Theobald, of Benares, at Mangari, was approved.

Resolutions of sympathy with Mrs. J. Walford Hart and the parents of the late Dr. F. C. Roberts were passed.

The immediate return of Miss Roberts, of Tientsin, and the return of the Rev. C. G. Sparham, of Hankow, on furlough at the end of the year, was sanctioned.

THE name of Mr. G. Cullen H. Reed, appointed to the Matabeleland Mission, was wrongly spelt in the June CHRONICLE. Mr. Reed is a son of the Rev. Andrew Reed, B.A.

THE PACIFIC IN 1795 AND NOW.

THE discovery of America by Columbus has been called the discovery of a new world, and for a similar reason the revelation to Vasco Nunez de Balboa of the Pacific Ocean may justly be termed the discovery of an island world, covering nearly half the globe. The scientific genius of Columbus convinced him that such an ocean existed, but he did not live to realise his theory. He vainly sought for a passage to this ocean through the Isthmus of Panama, supposing that he would find a strait there. An Indian chief of Darien first apprised Nunez de Balboa of the proximity of this ocean to the gulf, and led him across the isthmus to the shore of the Pacific. It was indeed a revelation of a new world to Nunez de Balboa and his followers, and we can understand the ecstasy of joy and exultation with which they hailed the discovery when falling on their knees they united in singing the Te Deum. Burning with a lofty enthusiasm, Nunez de Balboa hurried down the mountain side to the shore of the Pacific, and, sword in hand, he rushed into the sea, and took possession of it in the name of the Spanish sovereign, in September 1513. Six years after this event, the Portuguese navigator Magellan discovered the strait now bearing his name, and passed through to the Pacific on November 28th, 1520. He then crossed the entire expanse of this ocean from east to west, and reached the Ladrones without, apparently, discovering any of the numerous groups and islands which intervene. On account of the quiet sea and prevailing trade winds experienced, he called this ocean the Pacific. Several Spanish, Dutch, and British navigators followed in the wake of Magellan, and largely added to discoveries in the Pacific. The Marquesas were discovered by Alvaro Mendano de Neyra, July 21st, 1595. It is a noteworthy fact that from Vasco di Gama, who first rounded the Cape of Good Hope and opened up that route to India, to the time of Captain Cook, the early navigators were animated, more or less, by religious zeal for the conversion of the natives, though this zeal was marred by the superstition and ignorance of the age to which they belonged. On the Marquesas religious conversions were initiated by a massacre of the natives, the erection of crosses, and celebration of the mass. Pedro Fernandez de Quiros, seeking for a supposed southern continent, discovered the Island of Tahiti on February 10th, 1606. Wallis, an English navigator, visited Tahiti in June, 1767. During his stay there he had many conflicts with the natives before peaceable relationships were established. The following year Bougainville, a French voyager, called at Tahiti. Captain Cook followed the next year with the object of observing the transit of Venus, and anchored in the Bay of Matavai. After completing his astronomical observations, Cook left Tahiti to go in search of the supposed Pacific continent. In this voyage he discovered Huahine, Raiatea, Tahaa, Borabora, Maurua, and Oheteroa ; he also visited New Zealand, and discovered Cook's Straits, through which he passed to the coast of New South Wales. On two subsequent voyages Cook revisited Tahiti, rediscovered the Tongan Islands, the New Hebrides, and New Caledonia, and discovered the Sandwich Islands, where he met his end at the hands of the natives. The next visitor to Tahiti was the unfortunate Captain Bligh, in H.M.S. *Bounty*, in October, 1788.

The narrative of these later voyages was received with intense interest in Great Britain, and aroused a deep feeling of Christian sympathy and commiseration towards the people of the islands visited, and the question of sending missionaries of the Gospel to these distant lands occupied many minds in the churches of all denominations. Prominent among those who first moved in this direction was the Rev. Dr. Haweis, chaplain of Lady Huntingdon, who took up the matter in 1787. He received the approval and promise of help from Lady Huntingdon and from Mr. Wilberforce. Deep-rooted prejudices and narrow-minded opposition had to be met by the friends of the cause before they were able to make much headway. The Baptist Missionary Society was commenced in 1792, and Dr. Carey and his colleagues were sent out to India. This event deepened and expanded the interest of the churches generally regarding the claims of the heathen. Meetings of ministers were frequently held, and the small band of friends of missions who co-operated with Dr. Haweis was strongly increased ; among them were the Revs. Dr. Bogue, John Eyre, Matthew Wilks, J. Townsend, John Love, and Alex. Waugh. The cause now advanced with devout determination and zeal. At several meetings held at the Castle and Falcon Inn, Aldersgate Street, London, in January, 1795, the Missionary Society was founded, and a code of rules adopted for its conduct. The first general public meeting of the Society was held on September 22nd, 1795, when a very large and enthusiastic assembly met, and confirmed the action of the Provisional Committee. On the evening of the same day a meeting was held, and nominations made for the constitution of a Board of Directors. Early next morning the ministers met in the vestry of Surrey Chapel, when it was proposed by the Rev. Matthew Wilks that the first efforts of the Society should be to send missionaries to the South Sea Islands, and the proposition was received with warm approval. The missionary enthusiasm spread throughout all the churches, in the provinces as well as in the Metropolis, and from every part of the United Kingdom gratifying assurances were sent to the Directors approving of their plan and promising assistance. The first annual meeting was held in London in May, 1796, and was characterised by deep devotion, solemn consecration, and a firm resolve to carry forward the good work. The fundamental principle of the Society awakened much enthusiasm. At this meeting it was resolved to begin operations in the Pacific, to obtain suitable men for the work, and to purchase a ship for their passage to the fields selected.

The ship *Duff* was accordingly obtained, and Captain Wilson, a mariner of skill and a pious and devoted Christian, was appointed to the important command. Thirty missionaries (six of whom were married) formed the first band of volunteers for the work.

The missionaries embarked on the *Duff* on August 9th, 1796, and, after some delay waiting for a convoy and favourable winds, the ship sailed for her destination, and after a tedious voyage of seven months reached Tahiti on March 1st, 1797. On the 6th the missionary party landed at Matavai Bay. The reception of the missionaries by the king and people was most flattering and encouraging, but proved deceptive. The real character of these "children of nature" was soon made manifest. In the age of infidelity prevailing at that time—especially on the Continent of Europe—the South Sea Islanders had often been cited as examples of "pristine purity" and innocency of peoples without Christianity. The Tahitians were found by the missionaries to be steeped in the most cruel, bloodthirsty, and depraved habits. Their superstitions were of a dark, slavish, and degrading character. Their idolatry was accompanied by sanguinary rites, human sacrifices, and abominable debaucheries. Their social habits were most repulsive and obscene; although apparently mild and cheerful in their disposition, they were vindictive and malevolent, and sunken very low in indolence and licentiousness. Politically, although possessing a king and numerous chiefs, they were without any settled government, and a state of lawlessness and anarchy prevailed in society generally. Wars were incessant and bloody; neither age nor sex was respected in the indiscriminate slaughter which ensued. To this cause and the awful prevalence of infanticide may be attributed the

SOUTH SEA ISLAND SCENE.

great difference of population computed by Cook and others and that found by the missionaries, and this depopulation continued in the early history of the Mission. The Tahitians would speak of themselves as "the remnant of the men, and the end of the people." To their other destructive vices they added that of drunkenness, which they readily acquired from runaway seamen and other settlers.

The missionaries were sorely tried by this melancholy state of things, and their lives were often placed in great jeopardy from the different lawless war parties. They suffered the loss of all they possessed except their faith in God. In 1809, seeing no prospect of a favourable change, or of making any impression on the people, they lost heart altogether, and, with the exception of two, took an opportunity of escaping to New South Wales. Some returned to Tahiti two years after.

The Mission which was begun at Tongatahu the same year as that on Tahiti—1797—was still more disastrous. Here the same heathenism existed as on Tahiti, even in denser darkness, and with more savage barbarities. Their frequent wars were accompanied by horrid cruelties and cannibalism. Three of the missionaries were murdered, and the others were stripped of everything, even the clothing they wore, and were left to perish. For a time they found shelter in caverns until the opportune arrival of a ship enabled them to escape from Tonga. Mr. Crook, the only missionary who ventured to carry on mission work at the Marquesas, laboured on alone amidst the prevailing darkness, licentiousness, and immorality of the people, and he also had to withdraw. In March, 1794, the Rev. Samuel Marsden, of Paramatta, New South Wales, founded a mission in New Zealand. Like the brethren of the London Missionary Society, the mission band selected by Mr. Marsden, after suffering great privations and severe trials from the savage character of the Maories, would have abandoned the work; but, just as they were embarking to return to Sydney, the intrepid and energetic Marsden came upon them, and entreated them to stay and labour on in hope.

In 1812 a great change took place in the mind of Pomare, the king of Tahiti. While a refugee from his rebellious subjects at Eimeo, he professed his faith in Christianity, and his intention of abandoning idolatry and heathen customs, and becoming a disciple of Jesus, and proposed to erect a building for the worship of God. A chief of high rank on Eimeo, who was also priest, publicly burnt his idols, and placed himself under the instruction of the missionaries. A deputation of two missionaries was sent to Tahiti to see if any change had taken place there. They were surprised and delighted to find that some of the natives were praying to the true God. A promising beginning was also made on Huahine and Raiatea, of the Society Islands. The bread cast on the waters was now found after many days of patient waiting. The seed "sown in tears" was to be "reaped in joy." For a long time, however, there was a severe struggle between light and darkness ere the Gospel had free course and was glorified. The heathen party formed a large majority, and fiercely opposed the changes being made. They persecuted the Christians, and sought to exterminate the whole party, including the missionaries. In their several attacks, both at Tahiti and Raiatea, the heathen parties were defeated, but they received such clemency and forbearance from their conquerors that they were led to consider that there was something very superior in the new religion to what they had been accustomed to in heathenism, and the result was that many joined the Christians, and strengthened their hands. The work then advanced with marked evidences of Divine power. In 1819 the first native baptism was celebrated, and the following year about 1,600 were baptized on Tahiti and Eimeo. The good work also progressed in the Society (or Leeward) Islands. Peace was restored, the idols were utterly abolished, and churches and schools were erected in every district, and with grateful hearts missionaries and people could join in singing: "Unto Him that loved us, and washed us from our sins, be glory and dominion for ever and ever."

(To be continued)

"BY CABLE FROM TIENTSIN—'DR. ROBERTS DIED—FEVER.'"

"IT cannot be," we cry. But, alas, we are too familiar with such messages to doubt that once more a terrible blow has fallen upon the sorely-tried Mission at Tientsin, and a new call come for the exercise of faith, courage, and patience, on the part of all who seek the coming of God's Kingdom in China. As one who knew well and dearly loved Dr. Roberts, I am asked to say a few words about him to those not so privileged. It was almost my first thought, on reading the telegram, that our English churches could never now have the joy of learning from personal intercourse how strong and beautiful a soul has been among us, or of gaining inspiration from his loving and consecrated spirit. He was to have visited home this autumn, and the fact that his aged parents were looking eagerly forward to his presence at their "Golden Wedding" day adds a deeper pathos to our sorrow. Truly, God's thoughts are not as ours. Their gifted son has reached the heavenly home first, and the sister to whom he owed, I believe, his first impulse to a missionary's life, and who has been his dear companion in service, must return alone. May the blessed Master comfort these stricken hearts as He alone can!

The bare outline of our brother's brief life is soon told. His father, Mr. Alderman Roberts, of Manchester, though born in the Principality, has long been an honoured resident in that city, and, with his family, has won a noble reputation in connection with many forms of religious and philanthropic

work. The example of his distinguished uncle, Sir William Roberts, may have influenced Dr. Roberts' own career. But our friend doubtless owed most to the gentle mother, of whom it can only be said here that her son's love for her was his strongest earthly affection.

It was thus a typical Christian home to which Frederick Charles Roberts came on September 9th, 1862. He seems to have been one of those rare children who are literally saints of God from their infancy. Blessed with extreme sweetness of temper and an unselfishness which was a leading characteristic through life, his early years have left behind them only memories of goodness. Parents and brothers and sisters are alike unable to recall even one instance of disobedience or unkindness. The one striking incident I have been able to gather was curiously suggestive of his future. When but four years old he begged to be given a share in some evangelistic work in which others were engaged. At the age of sixteen he united publicly with the Church. Long before, of course, his education had begun, and was marked on his part by the diligent and conscientious thoroughness which made him later on so successful a missionary.

THE LATE F. C. ROBERTS, M.B., C.M.

After a preparatory course at the Manchester Grammar School, he spent three years at the University College of Wales at Aberystwyth, under Principal Edwards, of Bala, whom he ever regarded as one of his dearest friends. From thence he went to the University of Edinburgh for medical study, taking the usual degrees of M.B. and C.M. at the end of four years; and throwing himself also meanwhile with much enjoyment and personal profit into various kinds of Christian effort. Still another year was spent, partly in Edinburgh and partly elsewhere, in special studies likely to be useful to him in a foreign land. Then, at last, he was able to gratify the desire of years. He offered himself to the Directors of the London Missionary Society in 1887, and was accepted. His appointment followed almost at once. It was to be the colleague of the heroic Gilmour at the then recently-opened station of Chao-yang, a Chinese city in the extreme north of the metropolitan province of Chih-li, and about ten days' journey alike from Peking and Tientsin. This station had been chosen as having in its vicinity a certain number of agricultural Mongols, while yet within reach of those hardly accesible nomads for whom Mr. Gilmour had already toiled and suffered so much. His thrilling story had long ago touched Mr. Roberts' heart, and he looked forward to his destined sphere with much eagerness. The wish to be thoroughly fitted for it led him, however, to pass the winter of 1887-8 in Tientsin, in order to profit by the experience of Dr. Mackenzie and observation of the conditions and methods of work in that city. It was therefore not till the spring of 1888 that he reached Chao-yang. We can picture the joy of the long-lonely labourer as he welcomed a companion so congenial and so able. Alas! both were to be disappointed, though for Dr. Roberts the unlooked-for, and at first unwelcome, change was doubtless for the best. His health suffered not a little from the life in the north, and it is probable that he could not in any case have remained. But it was no personal considerations which altered his course. The death of Dr. Mackenzie, and the

consequent urgent needs of the hospital in Tientsin, led the Directors to transfer Dr. Roberts to that station. No choice could have been more happy. The removal re-established his health, and at once opened before him an almost boundless field for work. In every way worthy to follow even one so distinguished, it is saying little to assert that the Medical Mission in Tientsin did not suffer in his hands. Coming to it at a time of difficulty and anxiety, owing to the unfriendly action of the high Chinese officials, and handicapped by the severe strain necessitated by the study of the language conjointly with the daily needs of a crowd of sick poor, his quiet strength and singleness of purpose enabled him, under God, to achieve a great success.

He won the confidence of the Chinese as fully as the affectionate admiration of his colleagues. To myself he was as a son or younger brother, a constant occasion for thankfulness and hope. His charming gentleness and unassuming manner, linked with singular firmness and common-sense, enabled him to be of great service to the church. Many of his patients bless God for the "double cure" given to them through his care. Latterly, he had on several occasions visited distant out-stations of the Mission, and with the most happy results.

It is surely one of the painful mysteries of Providence that, after so short a period of earthly service, one so splendidly qualified, and so full of the spirit of Christ, should be removed. I dare not try to give expression to my sense of loss. But God reigns, and He makes no mistakes.

Jonathan Lees.

Miss Edith Benham (of Amoy), now in this country, appeals very forcibly in the *Student Volunteer* for lady doctors for China. "Young medical women of Great Britain looking for a practice, perhaps yearning for a sphere, turn your attention to China where you may have patients from morning to night—patients who will place the utmost confidence in your skill, who will reward you with their warmest love, and whose hearts, made tender by your love, will listen to your words about the Great Physician, and, it may be, receive from Him healing for their poor, sin-stricken souls. Medical missionaries, male and female, are needed urgently all over China, and an immense field of usefulness is open to them. But we have in our minds one particular corner of the great empire, a large thickly-populated country district near Amoy. The people are friendly to foreigners. A little itinerating medical work done by unskilled hands has already proved the eagerness of the women to receive, and be helped by, a medical sister; and as soon as the worker comes forward, she and another lady will be established in the district city, there to be centres of hope to thousands of poor women, rough indeed and ignorant, not particularly attractive at first sight, but warm-hearted and easily accessible, and, above all, sad and suffering. We who love the Master and strive to follow Him need no better reason for stepping forward. They need us; they, though all unconsciously, are crying for the light and peace and comfort that we possess. Can we withhold it? Shall we not rather gladly answer: 'Here am I, Lord, send me.'"

DEPARTURE FOR HER LAST MISSIONARY CRUISE.

MR. THOMAS PRATT, Captain Mitchell and his wife and son, the Rev. A. W. Brough and myself, with a few others, left the Sydney Wharf in a launch, at 10.30 a.m. on Saturday, April 21st, 1894. We steamed between the ships of war (eleven in number) at anchor in Farm Cove, and soon reached the little barque *John Williams*, which was lying quite alone in Double Bay. She was a beautiful object—the centre to us of the surrounding beauty of the scene. There are times, conditions of atmosphere and sky and water, when the best bays in Sydney Harbour present pictures of exceeding loveliness. It was a glorious morning—bright sun, cool air, fresh breeze, and smooth sea. The mansions and villas, embowered in rich gardens, which studded the surrounding hills, reminded us of the wealth and elegance of the modern homes of the English people, and of the fact that in that quiet bay we were still quite close to a great and busy city. As we stepped on to the deck we were welcomed by the first officer, an Englishman, but the welcome was followed by the greetings of the stalwart Aitutakian crew, who, although they knew English, spoke to us in Samoan.

Mr. Pratt and I went forward, gathered the Aitutakians around us, thanked them for the services they had rendered to the churches during their stay in Sydney, told them that they were leaving behind them many friends, exhorted them to be true and brave followers of Christ and workers for Christ, commended them to God, and, with hearty hand-shaking, wished them good-bye. What is the peculiar fascination in our sense of brotherhood with these dusky children of the Isles? What but the recognition of the common Divine brotherhood which we have in Christ. Having wished *bon voyage* and God-speed to Captain Mitchell and his officers, we went on board the steamer which was waiting alongside to take the vessel in tow. The anchor was weighed, the steamer went ahead, and we began to move out of Double Bay. Between the anchorage and the Heads the sails were unfurled, and from the deck of the steamer we could not help admiring the way in which the South Sea Islanders did their work. No British sailors could have done it more smartly. The wind was fair, so that it was unnecessary to tow the vessel far out to sea.

As soon as we reached the Heads, her white sails filled, the line was cast off, and independent she began to move from us. It was an animating sight! By putting on steam we kept alongside her for a short time. When we had cleared the Heads, the captain, officers, and crew gave us three resounding cheers, and we echoed the cheers back to them, and gave one more for Captain Mitchell. Two flags were flying from the *John Williams*. At the stern the British ensign, the red flag of the British Empire, with its intricate design of Christian crosses interwoven, suggestive of the fact that we are a Christian empire. The other flag was flying from the main masthead, a large blue flag, bearing the initial letters "L.M.S." This flag, combined with the scroll at the vessel's bows showing in white letters the words,

"Peace on earth, goodwill amongst men," reminded us of the mission upon which that vessel was setting forth. As we watched her heading away eastward, we thought of the hundred years of work inaugurated by "the night of toil," of the many missionary vessels, beginning with the *Duff*, which had conveyed many messengers of peace and goodwill to many groups and lonely isles. And the fact that this was to be the last voyage of our sailing vessel before she gave place to the new steamer, filled our mind with thoughts of the hardships and heroic endurance and splendid achievements of the past, and we thanked God for the London Missionary Society and the men it had produced, some of whom, when no vessel was available, became their own ship-builders, and ventured in a rudely constructed craft to search for new islands and new spheres for their evangelistic work.

THE BARQUE "JOHN WILLIAMS" LEAVING SYDNEY.

As we were parting company, the great *Ormuz*, one of the Orient liners, came along inward bound from London to Sydney. What a contrast between that palatial triumph of modern marine architecture and the tiny little barque floating bird-like on the rising wave, and spreading her tiny wings to the breeze! And the question arose, Are the sailor-like qualities, the pluck, the enterprise, and the endurance, to which as Britons we owe so much, likely to be impaired by the new era of steam and easy transit? Such a result would be a great misfortune; but we do not anticipate any such result. There is ample room still in every sphere of human activity, and especially in the world-wide missionary field, for heroism and manly courage, for brave deeds and self-sacrifice. The London Missionary Society has had its heroes on sea and on land, and it has them still. The heroic age has not passed. The great warfare has hardly yet begun. As we watched our little vessel growing smaller and smaller away on the eastern horizon, we prayed that the mantle of the bravest, almost consecrated men of the past might fall on many a modern apostle, until, not only in the South Seas, but on all the great teeming continents of benighted human life, brave hearts and steady hands should plant the victorious banner of Jesus Christ.

JOSEPH KING.

THE LATE MISS GORDON, OF MADRAS.

WE have lately suffered a great loss in Madras in the death of Miss Gordon, our senior lady missionary. She was the daughter of the late Rev. W. J. Gordon, of Vizagapatam, who, together with his father, laboured more than sixty years among the Telugu people. Her mother was the daughter of the once well-known Dr. Paine, the eminent writer and theological tutor. She was, therefore, from a missionary family, and her earliest recollections were connected with Christian work among the heathen. It is not only a pleasant thing to parents to see their children carrying on the work which they have to lay down, but a proof positive of both the reality and the charm of serving Christ abroad. The children of missionaries know what the work is—know the dark and the bright sides of it thoroughly; when they, therefore, with this knowledge, consecrate themselves to it, no one can deny that its charm and reality are more potent than its deprivations and anxieties.

Miss Gordon laboured for many years in Madras, chiefly in what is called "caste girls' schools"—*i.e.*, schools in which non-Christian girls of the higher classes are educated on Christian principles, the great aim being to fill their minds with Christian teaching. She had two such schools, in which she had about 400 girls under her influence all the year round. She felt very proud of the Scriptural knowledge of her pupils, and well she might, for I have never examined a girls' school in India where the girls showed more interest in, and knowledge of, the Bible lessons which they had learnt. I often examined her higher Bible classes, and well remember the last time I did so, how pleased I was with the amount of knowledge the girls had acquired. They could tell me all the miracles and parables of Christ with the greatest ease, and also the meaning of each parable! When I asked them, "Do you believe that the gods of the Hindus are true?" they laughed, and said, "No, they are nothing but idols." When I asked, "Who can save you from sin?" they answered: "Jesus Christ." And in answer to my question, "Do you pray?" they said: "Yes, we pray in the words of the Lord's Prayer every day." These girls go forth from our schools with their minds saturated with Bible truths, and they can never be such ignorant, superstitious wives and mothers as their own mothers are. Many instances I have met with of girls from our schools, when settled down as wives and mothers, teaching their children the Bible narratives which they had learnt in school instead of the obscene stories about the Hindu gods and goddesses which their mothers had taught them. In this way we gradually eradicate Hinduism from the home; and we must influence the *home* before we can hope to win India for Christ. Miss Gordon did what she could in this direction faithfully, and her influence will live, and like leaven, will silently do its work in bringing the women of India to the Redeemer.

Besides schools, Miss Gordon had a good number of "Bible-women," whose duty it is to offer the Word of God for sale in the houses and to speak to the women. She was assisted in this work by friends and by grants from the Bible Society. The sum of £10 a year will support a "Bible-woman," and if any lady feels inclined to have an agent of this kind in India, let her send that to the Mission House.

In the evenings Miss Gordon went to the beach and distributed tracts to English-speaking Hindus. She was well known by the educated who frequent the beach, and often she was seen conversing with them on the most important subjects. She often told me how she enjoyed this work.

Miss Gordon was a quiet, unobtrusive worker, known only to those who take real interest in the conversion of India. But India often owes more to such workers than to many of those who are more prominently before the public. The great day will doubtless reveal many strange things and reverse many of the verdicts of men.

Miss Gordon died after a few days' illness—died literally in harness—and now she rests from her labours and her works do follow her. MAURICE PHILLIPS.

BABU RAM KRISHNA LAHIRI'S STATEMENT AT THE TIME OF HIS BAPTISM.

IN the month of January, 1878, or Magh of the Bengali era 1284, my father died at Karakdi, Faridpore, when I was only ten years old. At his death I was full of grief. My own mother had died when I was very young, and after her death my father had married again. My stepmother is still alive. Three or four months after my father's death, a friend of his sent me to Babu Bansidhar Sen, of Bhowanipore, a pleader of the High Court, for my education. That gentleman received me very kindly, and put me in the London Missionary Society Institution, where I began to study very diligently. The Bible was learnt along with other books, and I studied it in the usual way. I attended the Sunday-school, and the evangelistic services also. From that time I believed in the Lord Jesus Christ, the Saviour of the world, as my Saviour. The Rev. T. K. Chatterjea and Babu Dino Nath Roy Chowdhury used to teach us the Scriptures. Through their efforts I became acquainted with the holy religion. By the grace of God their efforts were not without fruit. My fellow-student, Babu Hari Das Das, gave his heart to the Lord some time ago. On his coming here the other day from another district, our former friendship has been deepened. I do not know whether any other fellow-student of mine has been converted or not.

After I had studied in the Institution for about four years, the sad news came from home of the death of my father's faithful manager, and I was told that if I did not go, and live at home, the work would not prosper, and others might deprive us of the property, &c.

When I came to know that I was to be the head of the family, I was very glad, and willingly left school. I went home, and became deeply engaged in my Zemindary affairs. I had a share with a partner in an indigo factory, which I had to look after.

From that time I indulged in many sins, though even then I hesitated to do wrong, but I was influenced to do so by my wicked companions. In my own interest I bear false witness in the court against my neighbours. I deprived many of my tenants of the proprietary rights, and gave them to others for money. When both parties requested me to settle their disputes, I took bribes from one party, and gave wrong judgment against the other.

I committed many other sins of this nature. But all the time that I was thus at the head of our affairs, I had no peace of mind, and was always troubled at heart.

After leaving school, I showed that I had no faith in idolatry and in the caste system, and on this account I was blamed and rebuked by my superiors, and though I was persuaded to read the Hindu religious books, I could not find the way of salvation. About ten years ago, or some two years after leaving school, I was married. I have a daughter four years of age. My wife and my child are now at home. About a year ago I was taken seriously ill. On my sick bed I obtained much consolation from Jesus. Since that time I have been very anxious for Jesus, and said to myself: "How long shall I remain in this evil world among the hypocrites?" "As the days pass by, the terrible Day of Judgment draws near." With thoughts such as these my mind grew very restless.

When I became better, I wrote a letter on the 16th July to the Rev. J. P. Ashton about my convictions, and asked his advice as to what should be done. But without waiting for the reply, I came, unwell as I was, to Mr. Ashton. He let me stay in the boarding-school with Babu Gopal Chundra Dutt. The religious conversations which I had with him did me much good. I remained about three weeks. They suggested that I should go home to settle the question of my property, and try and bring back with me my wife and child.

I told my wife about the Gospel, but she would not accept it, and showed an unwillingness to come with me; and I was unsuccessful in selling my property. By God's grace I hope it may be effected in a few days' time, and I have left my wife in God's kind care. So I returned without her, and have been living again with Babu G. C. Dutt for about two weeks.

On this happy day I am ready to confess the Lord Jesus Christ in public. Jesus is strength. He is our only support. Blessed be His Holy Name! I have obtained peace in mind, and worldly desires and temptations cannot lead me astray. My brother and friends have come and tried to entice me from the right path; but, by the deep love of Jesus, I have been enabled to pass safely through these trials, and by this fact I am strengthened in my convictions that He will be my only strength in the last day. From to-day, my house is firmly founded on the Rock, and no difficulties and obstacles can shake it, and I feel and know that God has forgiven all my innumerable sins.

This is a day of great joy. Therefore, oh, my brothers and sisters who are here assembled, pray for my spiritual welfare, that my faith in Jesus Christ may remain immovable, and that in the Last Day I may enter into the Home of joy, and enjoy the supreme bliss of eternal life.

THE "JOHN WILLIAMS" THE FOURTH.

SPEED her, speed her, Father! o'er the world's highway,
Let her be as sunrise to the coming day;
Wheresoe'er she wanders, let her in Thy might
Bear to many islands the Gospel's glorious light.

Speed her, speed her, Father! take her 'neath Thy care;
Ever do Thou guide her—so baptized with prayer—
Thou, her mighty Helmsman, steer her o'er the wave
To lands that sit in darkness and shadow of the grave.

Let her "white wings" ever be the sign of peace,
Ignorance fly before her, man's wild passions cease;
Let her lift the latchet of the door of grace,
That myriads now behind it may see Thy glorious face.

Bless, oh, bless her captain, her officers, and men,
All her mission workers—make them holy men,
Strong to do and suffer, full of living faith,
Watching for Thy guidance, hearing what Thou sayest.

Wise and patient teachers—gentle as the dove,
Filled with deep compassion, brimming o'er with love
For the souls in darkness, for whom the Saviour died—
Oh, help them, Lord, in mercy, to bring them to His side.

And, oh, forget not England; breathe into her new life;
A lighthouse to the nations, cleanse her from sin and strife;
Her lamp upon the hill-top should be both strong and clear,
A witness to the ages that Christ is very dear.

Let us not send to others that which *we* do not prize:
Into our souls' recesses search us; O God, arise!
Cast out the hidden garment, the Babylonish gold,
Reveal us to our naked selves, and then Thy grace unfold.

(MRS.) H. D. ISACKÉ.

FROM THE SECRETARY OF THE WATCHERS' BAND.

IT has been said that some Christians are like the labourers on the Chinese water-wheels, who show much activity, but make no advance. Speaking generally there is abundant evidence that such reproach cannot fairly be cast against the members of the Watchers' Band, so many of whom are striving in so many ways that God's Kingdom may come, and His "will be done on earth, even as it is in heaven."

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WE may confidently hope that the special efforts which the approaching Centenary are evoking will tend to a widespread quickening and deepening of missionary enthusiasm, which will call for a rallying of all our forces, and to more strenuous and more united efforts being put forth for the advancement of the cause of our Lord and Saviour Jesus Christ.

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IT is encouraging to find that the necessity for the cultivation of the missionary spirit in our churches is being so urgently pressed; but some friends, who appear to have overlooked the existence of our organisation, may be reminded that no method will be found more helpful for the awakening and maintenance of missionary interest than regular, earnest, definite prayer for the work that is being done, and for the workers engaged in it, and that in the culture of such prayer the value of the Watchers' Band has been clearly established.

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THE formation of 453 branches and the enrolment of nearly 14,000 members in so short a time proves that the importance of this movement is being extensively recognised, and ministers and missionaries, secretaries and members, alike testify to the good that has already been accomplished.

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MANY of the letters I receive are full of interest and encouragement to myself, but I often regret that the necessary limitation of space in the CHRONICLE prevents my using these as I should like for the help and stimulus of others. I feel, however, that I shall be forgiven for trespassing so far as to give the following extract from the letter of one of our earnest Yorkshire secretaries, which I quote without further comment.

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"ON Saturday we had a ramble over the moors and turned for tea at a farmhouse (the farmer a 'Watcher'). After the tea, which, as you may imagine, we thoroughly enjoyed after the blow, we had a Band meeting in the farmhouse. Twenty-five or twenty-six in a large circle round the fireside made it quite homely, and I proposed the following resolution:—'Recognising our great responsibility to preach the Gospel to all nations, we resolve to use our best endeavours to celebrate the Centenary of the London Missionary Society by increasing the number of "Watchers" to fifty, and the church and Sunday-school contributions to £50 (at present £30).' This was carried, *nem. con.*, after a perfectly unanimous debate, in which the following amongst other suggestions were made:—'Every church member a subscriber. Regular appearance of missionary box on Sundays at meals. Every "Watcher" to get another. Cottage meetings to explain the Band. Rural visitation to obtain new members. Increased circulation of the CHRONICLE.' After prayers for each field of labour we separated. We shall have other meetings of the same sort further on."

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MANY inquiries having been received for suitable frames for the new Membership Card, I have the pleasure to announce that these can now be obtained at the Mission House in two qualities:—Plain white reeded at 6d., and white reeded with beaded gold borders at 1s. each; both qualities having glass for front and back. Single frames can be had, per Parcel Post, for 3d. extra. Cases containing one dozen will be sent, carriage free, to any Local Secretary on receipt of P.O. for 6s. or 12s., so that the members of any Branch can be supplied at the above prices.

JAMES E. LIDDIARD.

NEW BRANCHES.

LONDON.

Branch.	*Secretary.*
Brixton	Miss Edith Hotten.
Dalston (Middleton Road)	Mr. H. R. Mead.
East Greenwich (Maze Hill) ...	Mr. A. W. Johnson (*pro tem.*).
Stepney (Burdett Road)	Mrs. Fisher.
„ (Latimer)	Miss L. Hart.

COUNTRY.

Alfreton	Miss E. W. Roe.
Bicester	Miss Beatrice Smith.
Bolton-le-Moors (Rose Hill) ...	Miss Alice Haddock.
Colchester (Lion Walk)	Miss C. B. Robinson.
Folkestone (Tontine)	Miss Rogers.
Grimsby (West Marsh)	Rev. John W. Veevers (*pro tem.*).
Middlewich	Miss Agnes B. Dutton.
Northampton (King Street) ...	Mrs. H. Bunting.
Portsmouth (Buckland)	Miss Jessie H. Candey.
Saffron Walden (Abbey Lane) ...	Miss C. E. Thurgood. Miss H. E. Hutchin.
Sheffield (Queen Street)	Miss Elinor Hall. Mr. J. A. Innocent.
„ (Tapton Hill)	Miss Chappell.
„ (Woodhouse)	Mrs. Hooley.
Uxbridge (Providence)	Miss Maud J. Button.

AMOY MISSION HOUSE.

THE picture below represents one of our mission houses at Amoy, at present occupied by the Rev. J. Macgowan and family. It looks somewhat grand and extensive, but that is on account of the verandah and the style of building generally, and partly, perhaps, because of its conspicuous position on a high, rocky bank. The house contains seven rooms, besides store and lumber rooms on the basement, and a small outbuilding for servants at the rear. One of the lady missionaries, who formerly occupied the house, writes :—"It is unfortunate that mission houses have a way of looking 'palatial' when photographed; when seen in reality the word 'barn' is rather apt to occur to one's mind; any way they serve their purpose, and we know that they are not extravagantly built or kept up."

MONTHLY PRAYER MEETING.

ON Monday, July 2nd, the usual monthly gathering for prayer will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., from four to five p.m. Recent information from missionaries in the field will be communicated. A full attendance is earnestly desired. All friends of missions will be heartily welcome.

L.M.S. MISSION HOUSE, AMOY.

We also give preliminary notice of a proposal during the present year, when the Society's straits are so many and so great, and its need of guidance, sympathy, and help so pressing, to make this meeting a weekly one. The matter has still to be considered by the Board, and a convenient hour for meeting to be found; but it is confidently hoped that the proposal will be adopted after the holidays.

"INCHING" ALONG IN CENTRAL CHINA.

Hankow, March 13th, 1894.

MY DEAR MR. COUSINS,—I have just returned from a visit to Pah-tsze-Nau, a small market town in the district of Tien-Men, and distant from Hankow about 120 English miles. The work at Pah-tsze-Nau was started a little over two years since. My first visit to the converts was in May, 1892, when seven adults were baptized. My second visit was in May of last year, when twelve adults and eight children were baptized. On this my third visit there were baptized three adults and five children. Thus, within two years, there have been baptized at Pah-tsze-Nau twenty-two adults and thirteen children, or thirty-five in all. This little band of Christians may be regarded as the first-fruits of Tien-Men unto Christ, in connection with the Protestant Church.

Some account of my first visit to the Christians at Pah-tsze-Nau appeared in the Society's CHRONICLE for September, 1892. That visit had an interest peculiarly its own. The friendly reception given to Mr. Terrell and myself by the district magistrate, the turning of a shop into a chapel, the rescuing of several youths from the clutches of Chen Yüen-tai, the gambling-hell keeper of the place, and several other incidents of thrilling interest to myself and companions, made my first visit an ever-memorable one. My second visit I also greatly enjoyed. The enemy had been busy during the intervening months, and the converts had been tried in many ways. But it was delightful to notice how well they had stood their ground, and what progress they had made in knowledge and Christian experience.

The following narrative will show you that my third visit did not lack in incident and interest. In some respects it may be regarded as the most important of the three.

NEED OF A BOAT.

I left Hankow, in company with Mr. Bonsey and our senior evangelist Mr. Chen, on the 21st ult., and returned on the 11th inst. The weather, on the whole, was about as bad as it could be. It rained almost incessantly, and when it did not rain it snowed or hailed. Our boat was neither wind proof nor rain proof, the cold was intense, and we have returned feeling that physically the trip has not done us much good. I would here call attention to a felt need of our Mission in Central China—namely, the need of a boat. About £30 would supply us with such a boat as we require, and £20 per annum would cover all the working expenses. This is not a large sum; but the comfort which it would procure for your missionaries would be very great. The main consideration, however, is not one of comfort, but of health.

We arrived at Pah-tsze-Nau on the morning of the fifth day. Four full days to make 120 English miles! Soon after our arrival we went on shore, and had a service with the Christians. Mr. Chen preached, and I administered the ordinance of baptism to three adults and five children. In the afternoon Mr. Bonsey, Mr. Chen, and myself preached to the heathen. In the evening we had another service for the Christians, when Mr. Bonsey preached and I spoke. All the services were well attended, and marked attention was paid to our message. We returned to our boat in the midst of a heavy rain. A great storm came on during the night, and the rain-proof quality of our little craft was tried to the utmost.

A HEATHEN AND A PRODIGAL.

In course of the day, we learnt that one of the converts had been greatly troubled by his elder brother. The mother and her two younger sons are in the church, but the elder brother is still a heathen. This brother is the prodigal of the family. He is not only an opium smoker, but an opium-den keeper, and for years he has done nothing towards the support of his aged parents. The father died a short time before our arrival at Pah-tsze-Nau. The event supplied the elder brother with an opportunity of displaying his filial zeal for his deceased father and his bitter hatred of the Christian faith. The mother and the two younger sons, being Christians, wished to bury the old man according to the Christian rite. The elder brother, though he would contribute nothing towards the expenses of the funeral, insisted upon a heathen burial. He went so far as to try and force them to put up the spirit-tablet in their house. To this they naturally objected on the ground that they were Christians, and did not believe in the superstition of sacrificing to the manes of the dead. They suggested that he should take charge of the tablet himself, and put it up in his own house. This he declined to do, and insisted on his right as the elder brother to control the affairs of the family. He beat the second brother somewhat badly, and promised a severer chastisement if his orders were not obeyed. The mother, seeing this, took the tablet down and burned it. The heathen son became furious, and threatened to burn the house and kill his second brother. Such was the state of things when we arrived. Having heard the story, we requested Mr. Chen to go and see the heathen brother, and try and effect a reconciliation between him and his family. Mr. Chen went, and did his best, but his efforts were fruitless. Another attempt was made on the following day, and with better success. The constable and two of the principal gentry of the place volunteered to act as mediators. After much palaver, they got him to promise that he would let the matter drop. They also have promised us that they will guard the peace, and secure the Christians from all further trouble. We were thankful for this satisfactory settlement. We were delighted also to witness the firmness of the mother and the two Christian brothers. I asked the second brother how he felt, and what his purpose was, in view of the possibility of future difficulties. He replied: "I have made up my mind to stick to my principles. He may kill me if he likes; but I have made up my mind to bear the Cross of Jesus." "He is not likely

to kill you," I observed; "but he may burn down your house." "Yes, he may," was his reply; "but it does not matter. If he burns this house, we will put up another."

CHRISTIANITY WORTHILY REPRESENTED.

The services at Pah-tsze-Nau have hitherto been held in the house of one of the converts. The arrangement, though the best that could have been made in the circumstances, has had its inconveniences, and it has been felt for some time that an effort should be made to procure a suitable house for the purpose. Finding that a house was offering, we came to the conclusion that we could do nothing better than try and secure it. I had fully made up my mind that, if I ever bought a house at Pah-tsze-Nau, the Viceroy's instructions with regard to the purchase of land or houses in the interior by missionaries should be strictly observed. These instructions are as follows:—(1) The deeds must contain the phrase: "Bought for the public use of the Chinese Christian church at the place;" (2) the consent of the inhabitants of the place must be obtained. I, therefore, requested Mr. Chen to call on the principal gentry, and ask them if they were agreeable to my buying this house, and if they were willing to act as middle-men. The chief man among them replied: "For a long time I have declined to act in the capacity of a middle-man; but, as this house is intended for a Gospel Hall, I shall be glad to comply with your wishes. I know that your religion is good, for I can see the effect of it on the men who have embraced it at this place." Mr. Chen called on several more, and the reply was favourable in each case. The deed was written out in due form, and signed by twelve of the oldest and most respectable of the gentry of Pah-tsze-Nau. We sent it at once to the city of Tien-Men to receive the official seal, feeling assured that my friend Shau, the magistrate, would put the business through without much delay.

AN UNPLEASANT NOCTURNAL VISIT.

On Wednesday it rained, snowed, and hailed hard all day, and no work could be done. In the evening we had a very good service with the Christians; but to get back to the boat was not a very easy matter. The intense cold drove us to bed a little earlier than we could have wished, and I, at least, soon fell into a deep sleep. About midnight Mr. Teh Hung, one of our converts, came on board, with a dim lantern in his hand, to inform us that the owner had been seized by Chen Yüen-tai, and forced to sign a paper stating that he would not sell his house and land to the Gospel Hall *to all eternity*. I learnt afterwards that the chief owner had refused to sign the paper, but that his younger brother, a part owner, did so from fear. He was surrounded by some tens of Chen Yüen-tai's myrmidons, and threatened instant death if he did not comply. I must confess that this nocturnal visit made me feel somewhat uncomfortable. I hardly knew what it might mean to us. All sorts of thoughts came to my mind. Even visions of Sung-pu haunted me for a little while. "Will these scoundrels come down upon us? The storm is raging outside. The night is pitch dark, and we are far from all help. If they come, we are done for." Whilst this mental soliloquy was going on, I fell again into a deep sleep. When I awoke it was day, and I blessed God for the sun.

BEFORE THE MAGISTRATE.

We started as soon as possible for the city, and called on the magistrate. I told him the whole story, and he promised to put matters right without delay. He received us in a very friendly manner, and was evidently pleased with the way the purchase had been made. Next morning two Yamen runners were sent to Pah-tzse-Nau to bring Chen Yüen-tai to the city. Our enemy was hardly prepared for this sudden move. But he is a man of indomitable energy and many resources. He gathered his friends together, announced his intention of going to law, and asked for subscriptions. He proposed also that the "Goddess of Mercy" should be consulted as to the success of the undertaking, and expressed his willingness to abide by her decision. They repaired to the temple, drew lots, and obtained a favourable response. On the next day they had a big feast, and on Monday, the 4th inst., Chen Yüen-tai, with eight of his companions, appeared before the magistrate. They were all dressed up as gentry, and the magistrate evidently thought they were men of importance. Next morning I received a letter from the magistrate, stating that the opposition sprang from certain reasonable causes, that another piece of land was offered by one of Chen Yüen-tai's party, and that he (the magistrate) thought it would be well if I could see my way to accept this in lieu of the property which I had purchased. I felt much disappointed, but I had no difficulty in seeing through the whole plot. This new piece of land is in the country, far away from the people, useless in itself, and worse than useless to me. The owner of the land was one of my middle-men, but had been bought over by our enemy, Chen Yüen-tai. When Chen Yüen-tai saw that the magistrate was not going to turn me out altogether, he conceived the idea of banishing me into the wilderness, and thus carry his main point. He left the Yamen in high spirits, and invited his companions to another grand feast.

DR. JOHN IN EARNEST.

On the receipt of the letter I sent word to the magistrate begging another interview. The messenger returned at once with a verbal message to the effect that the magistrate would be glad to see me. Again we were received very cordially. After a few preliminary remarks on things in general, I told him that I was very much surprised to receive his communication. He looked a little bit guilty, and asked me why I felt so. "Let me tell you, Excellency, plainly," I said. "The owner of this new piece of ground is one of my middle-men. He has eaten of my feast, and has received his share of the middle-men's fee. Why did he not object at the

right time? Why does he turn against us now? He is simply influenced by the blackleg Chen Yüen-tai and his own avaricious heart. Chen Yüen-tai is a notorious bully, an opium-den keeper, and the head man of a gambling hell. What does he care about the gods and their worship? What he fears is the reformation which will attend our work in the town and neighbourhood of Pah-tsze-Nau. I have rescued some men from his hellish net already, and he is afraid lest I should rescue more. Is it right to listen to this man? Is it right to put power into his hands? As to the men who have presented this petition against us and the Gospel Hall, they have all been bullied or wheedled into it by this infamous gambler and litigant. Two of them are notorious blacklegs like himself; one of them is a B.A., but not a resident at the place; one of them wears a brass button which he bought for a few pounds of copper cash; the rest are common people without rank or position of any kind. The whole thing has been got up by this bully, Chen Yüen-tai, and the question is this: Will your Excellency allow this man to frustrate my work and tyrannise over the Christians? The decision of this important matter rests with yourself. Chen Yüen-tai and his myrmidons ought not to be taken into consideration for a moment. I have bought this house and ground openly. I have complied with every regulation laid down by the Viceroy. The oldest and most influential men among the gentry are among my middle-men. Why ask me to give up property thus legally and fairly bought? As to the new piece of land, I would not take it as a gift. It would be of no use to me at all. But why make this trouble about opening a Gospel Hall at Pah-tsze-Nau? Why, the whole land from Peking to Canton, from Shanghai to Chungtu, is covered with missionary establishments. We have chapels in Wuchang, Hanyang, Hankow, Hiau-Kan, Yüng-mung, Ying-Shan, and many other places, even in this Province. Why not at Pah-tsze-Nau? If the Emperor permits it, who is Chen Yüen-tai, that he should forbid?"

BROUGHT TO THEIR KNEES.

The magistrate knew all this as well as I did, but it was necessary that I should tell it out in order to make an impression on the spectators. When we parted, I knew that my friend the magistrate had made up his mind to put the matter through. Chen Yüen-tai and his party were summoned to appear in the evening. He made an attempt to skedaddle, but was brought back again. In the evening, they had all to appear before the magistrate. He kept them on their knees for four hours, and compelled them to sign an official paper, declaring that the case was closed, and promising not to create further disturbance. The magistrate must have managed to get a good deal of amusement out of them. *Q.* Why do you object to have a Gospel Hall established at Pah-tsze-Nau? *A.* We are afraid that it may create disturbance. *Q.* Why are you afraid? *A.* The Roman Catholics have created a good deal of disturbance in Tien-Men already. *Q.* The venerable Pastor John is not a Roman Catholic, and the Gospel Hall is not a Roman Catholic chapel. Have you any other objection? *A.* Some of the converts are bad men. *Q.* You are speaking of what they were before they became Christians. I have heard no complaint against them these two years, and I am told that they are greatly reformed. What other objection have you? *A.* There is a temple in the immediate vicinity. *Q.* There are temples everywhere. Pah-tsze-Nau is not the only place where there are temples. Any other objection? *A.* There is a school in the immediate vicinity, and the boys may come into collision with the Gospel Hall, and troubles may spring up. *Q.* There are schools everywhere. It is for you, the parents, to keep the children under control. Have you anything more to say? *A.* There never has been a Gospel Hall at Pah-tsze-Nau. *Q.* But there are Gospel Halls in Wuchang, Hanyang, Hankow, and many other places in this Province. Why should there not be a Gospel Hall at Pah-tsze-Nau? *A.* They teach things at the Gospel Halls that are different from the teachings of the Holy Man (Confucius). Men's minds will be led astray. *Q.* I have read the Christian books, and they are very good. If you do not approve of their teachings, you have only to keep away from the halls. Have you anything more to say? *A.* There certainly will be trouble. *Q.* Why should there be trouble, if you do not make it? You sign that paper, and it will be all right; &c., &c.

VICTORY—PRAYER FOR THE VANQUISHED.

On Wednesday morning, 7th inst., I received a letter from the magistrate informing me that all had been settled, that Chen Yüen-tai and his coterie had signed the official paper, and that there would be no further disturbance. Chen Yüen-tai made another attempt to injure us; but the plot was discovered in time, and, thanks to the magistrate, completely frustrated. About 10 p.m., the deed, signed and sealed, was brought to the boat; and we knelt down and thanked God for the victory. Many petitions were offered up on behalf of the converts and the work at Pah-tsze-Nau; but no petition was more earnest than that which was offered up for Chen Yüen-tai himself.

This case delayed us at the city of Tien-Men seven days It rained day and night all the time we were there. One morning it stopped for about three hours, and we availed ourselves of the lull to do some preaching and book-distributing work in the streets. For seven days we were thus kept prisoners in our boat, patiently waiting the evolution of events. The magistrate suggested more than once that I should return to Hankow and leave the matter in his hands; but I knew that everything depended on my being present, so I told him that it was my firm resolve to stick to Tien-Men till the matter was finally and definitely settled. "Ye

have need of patience." Yes, everywhere, but especially in China. "He that will have a cake out of the wheat must tarry the grinding." It is so emphatically here. Nevertheless, patience here, as everywhere, is a power. It was necessary to wait two years before *attempting* to fix ourselves at Pah-tsze-Nau, and then to wait a whole week, and that in the midst of very trying circumstances, in order to see the attempt crowned with success.

A LOCAL HABITATION AND A NAME.

We have now in the district of Tien-Men a local habitation and a name, and for this I bless God. Our next move will be into King-shan, the adjoining district, where we have at the present time from forty to fifty candidates for baptism. It was our intention to visit them on this trip, but the long delay at Tien-Men, and the bad weather, made it impossible. We hope, however, to see a new work started there before the end of the year.

These three years have been years of much trial in this province. There has been much to discourage the hearts of the workers; but the facts just given will show you that the work itself is moving on in spite of all opposition, and that the watchword of your missionaries is still "Forward." Our strides are neither long nor rapid. It is simply "inching" along. Nevertheless, there is no backward look. The day will come when the Gospel shall have *free course* in this land. Let us earnestly pray that that long-expected day may soon dawn.

Let us pray more earnestly for the officials in China. They have it in their power to greatly hinder our work, and they have it in their power to help it on very materially. Our experience at Pah-tsze-Nau shows clearly that the people are under their control, and that even the most powerful bullies dare not take the law into their own hands without the express or tacit permission of the local authorities. Our success on this occasion is to be ascribed mainly to the friendly action of my friend Mr. Shau, the magistrate. Had he been determined to keep us out, it would have been useless to try and get in. The hearts of these officials are in God's hands. Let us ever look up to Him on their behalf.
—Yours sincerely, GRIFFITH JOHN.

AT Shanghai Cathedral, on April 24th, Miss Mary Geraldine Guinness was married to F. Howard Taylor, M.D., F.R.C.S., of the China Inland Mission. Dr. Howard Taylor, the second son of the Rev. J. Hudson Taylor, Director of the China Inland Mission, after obtaining the highest London medical and surgical degrees, together with an unusual amount of practical experience, devoted his life to China, where he has spent already over four years. The period of their engagement was a very busy one both for himself and Mrs. Taylor, she having, during that interval, written the history of the China Inland Mission, besides visiting England and America when on furlough, thus making the tour of the world, while he undertook and successfully completed the cumbrous task of mastering classical Chinese, and passed through the six-section language study required of its men-students by the C.I.M., discharging at the same time somewhat heavy medical duties in the Mission.

ON Friday evening, June 15th, the final meeting of the eighth year of the Young Men's Missionary Band was held in the Board Room of the London Mission House, 14, Blomfield Street, E.C. After an hour's pleasant intercourse in the Museum, where tea and coffee were provided, there was a movement to the Board Room. A. J. Shepheard, Esq., President of the Band, took the chair. A hymn having been sung, the Rev. G. S. Saunders, late of Hackney College, offered prayer. Mr. A. Burns then read the minutes of the last meeting. Before introducing the first speaker, the President read a letter from Hankow, Mid-China, giving mournful details about the late J. Walford Hart, one of the earliest and most deeply interested members of the Band. The Rev. W. Carey, a great-grandson of William Carey, the father of modern missions, and a representative of the Baptist Missionary Society, followed with an account of his work in Barisal, East Bengal, prefacing this with an acknowledgment of his personal indebtedness to the London Missionary Society: the Life of David Livingstone having made him a missionary, and "James Gilmour of Mongolia" having brought to him, in his isolated station, the greatest spiritual blessing that he had ever there received. Incidentally Mr. Carey expressed a wish that means might be found for sending a copy of that inspiring biography to every missionary in the field. Next came the Rev. H. Llewellyn Parsons, minister of Finsbury Park Congregational Church, insisting on the essential oneness of all missionary enterprise, and the grand opportunities given to young men to help forward this world-wide work, and promising to co-operate with the members of the Band in bringing the cause of missions before the young men of his congregation. The President then called upon Dr. Eliot Curwen, a member of the Band from its commencement, under appointment as a medical missionary to Peking. Dr. Curwen is the ninth member who has gone to the mission-field. The burden of his speech was that we must speak out on the foreign missionary work and so seek to dispel the ignorance and false conceptions of it and combat the indifference to it which so largely prevail. He also asked for the sympathy and prayers of the Band. Special prayers on Dr. Curwen's behalf having been offered by the Rev. George Cousins, the Rev. Thomas Bryson, of Tientsin, spoke, taking as his theme the meaning of the sad telegram recently to hand, "Dr. Roberts died—fever," and bearing striking testimony to the noble and beautiful character of that ideal medical missionary, of whom Christian Chinese were wont to say: "*He reminds us so much of Jesus Christ.*"

The President, at the close of the meeting, announced that, having accepted the chairmanship of the Board of Directors, he felt compelled to resign his post of President, and then concluded the meeting with prayer.

ON April 12th last,* the Lambeth Auxiliary held their fourth annual meeting at Christ Church, Westminster Bridge Road. Rev. F. B. Meyer kindly invited delegates and representatives from the various churches to tea. At the business meeting following it was reported by the secretary that the number of addresses and meetings had been largely increased from 80 addresses, 5 dissolving view lectures, and 12 public meetings in the first year, to 160 addresses, 17 dissolving view lectures, and 11 public meetings in the fourth year. During the four years of work over 600 meetings had been held and addresses given, thus laying the claims of the heathen world before over 74,000 young people and others. Every institution connected with the churches had been addressed—viz., Christian Endeavour Societies, Christian Bands, Bands of Hope, Mission Halls, besides the Sunday-schools and Bible-classes. The Band of Speakers again threw great enthusiasm into their work, and they seem to have been much appreciated by scholars, teachers, and all who listened to them. Reports were given by various representatives as to the Church Bands. With one or two exceptions they were all flourishing in influence and importance. Considering that during the past four years a very large number of the pastors and many of the members had removed from the district, these results were exceedingly satisfactory. The Auxiliary had arranged for the week of simultaneous meetings in last November, when, besides sermons preached by the ministers and public meetings held, twenty-one addresses and three dissolving view lectures were given by the members of the Y.M.M.B. Eight speakers also gave their services to the Baptist Missionary Society in their simultaneous meetings on April 22nd last. Much of the increased life and activity had been due to the valuable help rendered by the President, Rev. F. B. Meyer, B.A. Notwithstanding his many engagements a number of successful Saturday evening gatherings were held at various churches at which he was present, and gave most stimulating addresses. A vote of thanks was accorded to him for the warm interest he had taken in the work, and for the great services he had rendered to the missionary cause in the district.

The report being adopted, Rev. J. Wills, of Hanover Church, Peckham, was unanimously elected President for the ensuing year, and Mr. Harold H. Hardy and Mr. C. A. Daubney were elected Secretaries, with Mr. George Hardy as Treasurer.

Later on in the evening a great assembly gathered in Christ Church, when Mr. Hardy explained the objects of the Y.M.M.B., and gave a *résumé* of the year's work. Rev. F. B. Meyer referred to the organisation in the district; and Rev. Maurice Phillips gave a stirring account of his work in Madras.

Altogether the fourth anniversary and present outlook are most encouraging.

* Crowded out last month.

THE LEPER COLONY AT ISOAVINA, MADAGASCAR.

April 19th, 1894.

DEAR MR. COUSINS,—As many of our friends will be anxious to know what progress we are making for the relief of the poor lepers, I take the present opportunity of sending you our news.

The publication of my last to you, respecting our leper settlement and the total destruction of the chapel by the terrible cyclone in January last year, brought me several noble gifts, including one of £50, towards the rebuilding of the chapel. It is now my pleasant duty to report the completion of this new chapel, and the dedication of the settlement on December 27th, an event which had long been in anticipation, and which made for all concerned a very becoming Christmas service.

We have had many hindrances and obstacles to overcome throughout the entire period occupied in building and laying out the grounds, such as the opposition from the inhabitants of the neighbourhood, cutting off of the water supply, failure of the contractors to fulfil their engagements, duplicity of work-people, and many others, now useless to name, but quite as discouraging. Many of these annoyances might have been avoided had we been able to build nearer home. The estate is an hour's walk north of Isoavina, and although well away from the people on all sides, yet strong opposition arose from fear and disgust of the disease. From the sketch of the estate given on the next page,* you will perceive that it is a large place. Our object in securing ample room has been to give the people plenty of space, first for thorough isolation from the neighbouring country, also for effectual sanitation, and further that the lepers may have a wide extent for cultivation. Young trees have been planted to enhance the salubrity of the colony, as well as to become a source of profit in later days.

The chapel is built on the same plan as the former one. It is a simple structure, but well built, with a very neatly finished interior, and decorated. Large Scripture pictures, varnished and in frames, are hung in the panels of the walls, and the *ensemble* has a very attractive and uncommon appearance. Our opening service, though held under somewhat difficult circumstances on account of the uncertainty of the weather at that time of year and the long distance for the invited, was by no means an unsuccessful one. We had representatives from forty of our nearer congregations, and also from the Norwegian, Friends', and our own Society. The Rev. R. Baron preached from Matt. x. 8, "Heal the sick," &c. Dr. Borchgrevink gave an interesting speech bearing on their own work among the lepers. The rules for conducting the institution were read. Great satisfaction

* For the convenience of readers, we reinsert the engraving used in a former Number.—ED.

was expressed by all parties with the village, its locality, and its advantages.

We opened the doors to the lepers on February 1st, when fifteen presented themselves. The first to come forward was your old student David, formerly a tinsmith, who was among the second group of young men received at the college in your days, and who subsequently was an evangelist in my district, between here and Ankeramadinika, for some six years. You would not recognise your old pupil, he is so disfigured by the disease. At once he volunteered to do what Christian work could be done among his fellows in affliction; and as our rules necessitate an overseer from among the lepers themselves over every four or five houses and their inmates, David was there and then unanimously elected. He has entered with vigour on the work of teaching to read, singing of hymns, the Catechism, the Lord's Prayer, the Ten Commandments, and the Apostle's Creed, with explanations. Up to the present we have twenty inmates, all of whom are willing learners, and most of them desire to be baptized. I was struck with David's remark one day; he said: "Who knows but that for this purpose God has sent this degrading malady upon me, as He sent Joseph into Egypt to save his brethren?" He has become quite the pastor, philosopher, and friend of his companions in the settlement. He leads their morning and evening devotions, directs them in their work and in the duties and regulations of the settlement, and enlivens the monotony of their life by instruction in singing, &c., as already mentioned.

Never have I witnessed such a scene as that which awaited me on the morning of February 1st, when those fifteen lepers who had arrived before us presented themselves in tattered clothes and with the few odds and ends of all their worldly goods, consisting chiefly in a few clay cooking vessels in various stages of breakage, and some of the rafters of their small shanties. Our first operation was to distribute a piece of soap to each and direct them to the two bathing places provided, one for the men and the other for women. After that, they were received in the chapel, when our second act was to distribute new clean clothes, consisting of a shirt or smock, a loin-cloth, and a small sheet as an upper garment, all of which were made of unbleached calico. It would be quite impossible for me to describe the delight with which they at once proceeded to don their respective attire. I cannot find words that would convey a just idea of the scene of joy and ecstasy on finding themselves treated as human beings in the Christian name. The sight will remain fresh in my memory as long as I live. It was curious on a later occasion to see some of them actually attempt to dance for joy, notwithstanding their toeless feet! Let all who helped in ever so small a way to bring about this home share with me in the fruit and joy of our labours. The time was opportune for holding a short service of prayer with them, and a little suitable instruction as to the manner in which they were to conduct themselves in their new surroundings, impressing upon them the need of absolute conformity to the rules, by which alone they could hope to remain. Leaving the settlement for any purpose whatever is strictly forbidden. Begging on the road-side equally so. Cleanliness, purity, and sobriety are insisted on; and we showed them in the best way we could that our object, and that of the English friends, is not simply to save their bodies, but one infinitely higher and more important—the salvation of their souls.

GENERAL VIEW OF THE COLONY.

They have now been in possession nearly three months. Already there is great improvement in their personal appearance, apart from the fact that they are decently clothed and

fed. Their features have begun to assume the character of people who have mutual self-respect. That seared and lost expression of countenance, so characteristic in the outcast leper, is surely passing away. They are no longer "nothing to nobody," but feel they are respected and cared for by others as well as the foreigner. The first European who visited them, besides ourselves, said on his return that they "looked very happy."

I am now busy endeavouring to obtain subscriptions from the native Christians by addressing circulars to persons connected with our congregations likely to help. I hope by this means to enlist their sympathy, and when that is obtained I purpose asking the congregations to make a collection, either in produce or money, at the present harvest time. How this will succeed I cannot tell, but I am anxious that the people here shall supply food and clothing. With this in view, I do not at present appeal to friends at home for that purpose. I want, if possible, that our native Christians shall have the joy and pleasure of doing it. Should I fail to obtain from them what I need, I will endeavour to let our friends in England know how they can share with me in this work.

My experience thus far, in connection with the receiving of the lepers, is that most of them have been cast off by their relatives or owners, the majority being of the slave class. Such as have applied to have their afflicted ones taken in, have come with the idea that now was the opportunity for washing their hands of a legacy and burden of sorrow, and without thought that it is still incumbent on them to do something towards their support. I have to show them that they are doing themselves a moral wrong in attempting to rid themselves of all responsibility, and I told them that I require them to undertake a share in the expenses. Some, I am glad to say, are inclined to consider my request. But I have said it is the "cast out" by the community who apply to us for admission, as a rule. When the disease first appears on a person it is frequently kept secret for years, until it is impossible to hide it any longer. The poorer the individual the more readily are they detected, as means of seclusion are more difficult for them, but "a rich man has many friends," and the heads of the community are slower to remove such. A woman was sent to me by the doctor in Antananarivo, whom I naturally supposed wanted admission to the colony. She had four small children. Her husband had left her some time before. We discussed the question as to what should be done with her children, &c., when to our surprise, on further conversation, she evinced no desire to enter the asylum—indeed, she seemed ignorant of there being such a place. When told of its advantages, especially for her children, she said at once she did not wish to enter, as her relatives had not yet "cast her out."

Yours truly,

P. GEO. PEAKE.

THE Wesleyans are pushing on their work in New Guinea. Their Mission at the eastern extremity of that island has recently been strengthened by the appointment of the Rev. A. Fletcher, Mrs. Fletcher, and Miss Speers. Prior to their departure from Sydney a farewell meeting was held, at which, among others, Mr. Thos. Pratt, as representing the London Missionary Society, was a speaker. The Wesleyan Mission is being carried on with the hearty approval of our own missionaries.

THE grand total of the missionary revenue of the Free Church of Scotland last year was £124,743, the highest figure it has ever reached. That Church has had prepared for it what is termed a Prayer Table, with a personal pledge similar in character to that given by the members of our Watchers' Band.

THE United Presbyterian Synod, during its recent session, performed a graceful and becoming act by addressing a letter to the Rev. Hope M. Waddell, the father of the U.P. Mission staff, and one of the few veterans now remaining to them. It is sixty-five years since Mr. Waddell went out to Jamaica as a missionary of the Scottish Missionary Society.

AT the annual missionary meeting of the United Presbyterian Church, held during the sitting of the Synod, thirteen new missionaries were consecrated to foreign service. Five of them had been trained in the Theological College, three had had a medical training, four were Zenana missionaries, two of whom had completed a full medical course and taken a diploma, and one was a missionary artisan.

THE veteran American Presbyterian missionary, the Rev. William M. Thomson, D.D., formerly of Beirut, Syria, received the home-call, on April 8th, at Denver, Colorado, in the eighty-ninth year of his age. In addition to yeoman service to his own Mission, Dr. Thomson laid all students of the English Bible under obligation by his well-known and useful volume, "The Land and the Book."

THE income of the Church Missionary Society during the past year fell short of their increasing expenditure by nearly £13,000; but within a month from the closing of their accounts they had converted it into a balance in hand. The announcement that not only had the debt been cleared off, but that there was now £1,300 to the good, called forth great enthusiasm at their annual meeting. The C.M.S. has sent out ninety-three missionaries in the year under review; and, within the last ten years, it has doubled its staff. The number of baptisms in their numerous foreign fields has been nearly four thousand, which is

far more than in any previous year. Of these, one hundred and sixty have been among the Ainus of Japan and four hundred in Uganda. In this interesting country the demand for the Word of God newly printed in Luganda has been extraordinary. Both among the missionaries and the native Christians there has been much deepening and quickening of spiritual life. After a series of consecration meetings held last December in Uganda, one thousand of the leading converts profess to have entered into a new realisation of what Christ is to them, and what the Holy Spirit is to them. The same note comes from India, East Africa, China and Japan.

"AND now," asks the editor of the *Intelligencer*, "what do our readers think of *another* 'Immediate and Urgent Appeal' for *another* 'Deficit' being sent out? But it is a Deficit of another kind—*a Deficit of Men*. It is calculated that for the most present and pressing needs of our Missions, mostly to fill definite posts, 64 men (42 clergymen, 4 doctors, 18 other laymen) ought to go out this year. We already have, ready to go, 24 (13 clergymen, 1 doctor, 10 other laymen); so there is a 'Deficit' of 29 clergymen, 3 doctors, 8 other laymen. The list is an only too modest one. It only asks for *nine* men for Bishop Tucker, when twenty-nine would be a more fitting figure; and only *four* for all China! Now will our readers do in this case exactly what we did in the case of the financial Deficit? What was that? It was, 'Ask the Lord, and tell His people.'"

THE present position of the various foreign missionary societies, as reported at their recent annual meetings, is thus admirably summed up by the Editor of the *Periodical Accounts* of the Moravian Missions:—"The fact that nearly every English missionary society has closed its financial year with a deficiency (and the same is true of many American societies) is not altogether due to the commercial depression of the year. We attribute it rather to the universal forward movement in the great enterprise. The incomes of the societies have fallen little short of those of the previous year. It is the expenditures that have gone ahead with great strides. The personal devotion and obedience of the comparatively few, who go to the front and do the arduous work, has outrun for the present the liberality of the many, who support the cause with their prayers, their sympathy, and their gifts. But we have faith in God and in His churches, that the grace of giving will soon be manifested in a degree more commensurate with the great work to be carried on with Him and for Him to a victorious issue."

THE present crisis on the Moskito Coast constitutes the most urgent call for intercession that has of late come to our Moravian brethren from any of their mission-fields. By a sudden act of aggression Nicaragua has now possessed herself of the Moskito Indian Territory, deposed its hereditary chief, and upset the existing Government. Though long feared and repeatedly anticipated by those who knew best the relations between this Republic and the Indian Reservation surrounded by it, this blow has fallen very heavily on the latter.

THE following were the chief topics at the recent "Missionary Conference of the Anglican Communion":—I. The Missionary's Vocation and the Methods of his Training. II. Religions to be dealt with: (*a*) Judaism; (*b*) Muhammadanism, by Sir F. Goldsmid, Rev. Dr. Bruce, Mr. R. Bosworth Smith; (*c*) Hinduism, by Sir M. Monier Williams; Buddhism, by the Bishop of Colombo; Confucianism, by Professor Douglas; (*d*) Various Forms of Paganism. III. The Presentation of Christianity—(i.) Theological Points: (*a*) Doctrine and Ethics; (*b*) Catechumens and the Right Time for Baptism; (ii.) Ecclesiastical Points: (*a*) Relations with Eastern Churches; (*b*) and (*c*), Relations with Missions of Church of Rome, and Relations with other Christian Missions, by the Bishop of Lahore and Mr. Eugene Stock. IV. Problems to be solved: (*a*) India; (*b*) China and Japan; (*c*) Africa; (*d*) Australasia and South Seas; (*e*) Polygamy. V. Dangers to be avoided: (*a*) Secular Influences; (*b*) Undue Introduction of Western Ways; (*c*) Spiritual, Moral, and Social Dangers to Missionaries. VI. Methods to be employed: (*a*) Associate Missions; (*b*) Family Life; (*c*) Educational Missions; (*d*) Industrial Missions; (*e*) Medical Missions; (*f*) Translation of Bible, Prayer Book, &c. VII. The Building up of the Church. VIII. Relations of Missions to the Church at Home. IX. Home Interest in Mission Work: (*a*) Spiritual Influences; (*b*) Methods: Services, Meetings, Unions, Guilds, Publications.

AT the annual meeting of the British and Foreign Bible Society, the Bishop of Sodor and Man made the remarkable statement that every day the Bible Society issued a pile of Bibles, Testaments, and Portions as high as the Eiffel Tower.

THE editor of *Medical Missions at Home and Abroad* renews his appeal for help to put the Japanese Bible into the hands of every one of the 40,000 doctors of Japan. Dr. Whitney has already received £23. He feels that at present it is hopeless to expect the funds which would enable him to put a well-bound, complete Bible into the hands of each of the doctors. That would cost, including all expenses of carriage, &c., about 5s. a copy. Instead of this he now proposes to send out, in the first instance at least, a copy of the New Testament bound up with the Psalms, which can be placed in the hands of the doctors all over Japan at the rate of 1s. a copy. And if the Bible societies give the discount expected it would be only 9d. a copy, so that this will enable Dr. Whitney to put out six, or even seven, copies to one of the kind originally proposed. Dr. Whitney is already at work, and is sending out in advance to the doctors a copy of the Physician's Gospel, the Gospel according to St. Luke. This he will follow up with a copy of the volume just described.

THE early days of the Irish Presbyterian Mission in China were far from encouraging. Year after year went past and there was no fruit. The late noble convener of the Mission Committee, the Rev. Fleming Stevenson, was greatly tried by this experience. Now all is changed. The mission fruits are abundant, and the prospect is most cheering. The *Missionary Herald* for May says:—"The number of baptized members at the beginning of the year 1893 was 522, and 345 have been added by baptism during the year, while there have been 8 deaths and 5 suspended from membership. The result is that the number of members at the end of the year is returned at 855, of whom 325 are communicants. There are also 130 catechumens, or applicants for baptism, still under probation."

Notice to the CHRONICLE'S "*Own Correspondents.*"—*Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

THE PLAGUE AT CANTON.

CANTON is being visited by the scourge which wrought such frightful havoc in London two hundred years ago—the plague. In the infected districts people are dying in large numbers. All the symptoms are exactly similar to those recorded, and the rats lie dying in the streets. Very few of the people seized with the sickness recover, but no authentic record of deaths can be obtained. The epidemic has been increasing for several months until the people are becoming panic-stricken, and the roar of crackers and the smell of gunpowder are worse than at the New Year. Those who can leave the city are leaving it. Houses have had to be broken into because none remained alive to bring out the dead, and coffins cannot be made to meet the demand. It is confidently asserted that Europeans, living under such good sanitary conditions as they do, run no risk whatever. Poverty, overcrowding, and want of all sanitation are the causes, aggravated perhaps by the scarcity of good water. Both Canton and Hong Kong are suffering from such a severe drought as has not been known for many years. H. D.

INDIA.

BHOWANIPUR CONGREGATIONAL CHURCH.

THE twenty-fifth annual meeting of the Bhowanipur Congregational Church was held on Friday, March 9th. The church was crowded, over 400 persons being present. With the exception of a few Europeans, the whole assembly consisted of Bengali Christians. Hymns composed for the occasion were sung with instrumental accompaniment. The annual report was read. There were 123 communicants on the church roll; the adherents numbered 387. The report showed that besides the internal work of the church, a large amount of evangelistic effort had been carried on by the pastor and his helpers and the members of the church. The chairman, the Rev. J. P. Ashton, then delivered a stirring address, appealing to every follower of Christ to do some piece of work for the Master every day. The Rev. K. P. Banerji, pastor of the South Village churches, gave a vigorous and timely speech, urging the friends to contribute heartily to the Parsonage Fund, and pointing out how much the parsonage was required. The Rev. D. Reid, of the Free Church Mission, Calcutta, touched all hearts by a fine address on the fire of the Holy Spirit in the Christian heart. Then refreshments were handed round, and a hymn and the Benediction brought a most cheering and helpful evening to a close.

BAPTISM AT CALCUTTA.

SURENDRA NATH GUPTA, a student of the Entrance Class of our Institution, confessed Christ publicly by baptism here a few weeks ago. His was a notable case. He was brought to Christ by reading the Gospel of John, before he knew a single Christian. As soon as he came to know Christ, he sought us out, that he might learn more about his Master. He joined our Institution, and read with several of us privately. We were delighted with his faith, his understanding of the Gospel, and his beautiful Christian life. So when he offered himself for baptism we readily assented, even though he is, in the eye of the law, still a minor. After baptism he went boldly home to his friends. At first they were moderately kind to him; but soon he was taken to his home in the Dacca district, where his father took his Bible and every other book from him, and subjected him to cruel persecution. Letters are intercepted so that he cannot hear from us, nor we from him. But they cannot intercept prayers, thank God! We are praying daily for him, and we know that Christ is with him. Will friends in England remember this brave young soldier of Christ in whom the words of Christ are being so literally fulfilled? (Matt. x. 21, 22.) J. N. F.

FIRE AT NAGERCOIL.

THE largest of the seminary buildings—used as a dormitory at night and schoolroom in the day time—was burnt down on May 20th. It is pretty clear that it was the work of an incendiary. It was only by the greatest exertion on the part of teachers and friends that an adjoining building was saved. The damage is estimated at about 3,000 rupees.

NEW GUINEA.

NEW CHURCH AT KEREPUNU.

THE Rev. A. Pearse's new church at Kerepunu was opened in April. The Rev. W. G. Lawes, accompanied by Mrs. Lawes, took part in the dedication service, and could not help contrasting it with the time when he landed the first teachers at Kerepunu. "I was present," he writes, "at the opening of the old church, which is now insignificant and small beside this new cathedral church. The Word of God has grown and multiplied. A great deal of earnest, steady, plodding work has been done, and such always bears fruit. The adults at Kerepunu are indifferent, cold and hard, but

the young people are with us. The singing is by far the best in New Guinea. All the Tahitians are good singers, and at every station in the district much time is given to singing. The results are very gratifying." The new church is the largest in the Mission.

A CONFERENCE of the "York Central District Auxiliary of the London Missionary Society" was held in the Harrogate Congregational Church on Monday, June 4th. Representatives from the various churches in the Auxiliary were present. The Rev. J. A. Meeson, M.A., LL.B., presided. The Rev. Stanley Rogers (Liverpool) took a leading part in the discussion. The Revs. Henry Cross, Knaresbro'; George Atkinson, Selby; F. A. Russell, Russell Thomas (Secretary), and William Moore, Esq., of York, also spoke. The following resolutions were unanimously passed:—

"(1) That the Directors of the L.M.S. be respectively recommended to circulate, free of cost, THE MISSIONARY CHRONICLE, and the *Juvenile Missionary Magazine*, during the time of the Centenary Celebrations, to assist in spreading information and creating interest in the work of the Society.*

"(2) This Auxiliary pledges itself to do its utmost to double its contributions to the Society during the Centenary year.

"(3) That a Summer Convention on Foreign Missions be held in Harrogate early in September."

A programme for the latter was drafted and a number of names of prominent speakers of various denominations were suggested. The definite arrangements were left in the hands of the Revs. J. A. Meeson, M.A., LL.B., and Russell Thomas (Secretary), and John Bellerby, Esq., J.P. (Treasurer).

THE Oldham L.M.S. Associations' picnic took place on Saturday, June 23rd, to Mottram, Dinting, and Glossop; the profits being devoted to this Society's funds.

MISS FRANCIS L. EVANS, Hon. Sec. of the Missionaries' Literature Association, Pembroke Road, Clifton, would be very glad to get more offers from friends to send magazines and illustrated papers to our missionaries. Miss Evans has already received over one hundred letters from missionaries saying how much they appreciate what is being done for them in this way.

* We publish this resolution as passed by the Conference. At the same time it may be well to point out that the Free Distribution plan was tried for several years and proved costly, yet unsatisfactory. Since the magazines have been paid for there has been a marked growth of interest.—[ED.]

PERSONAL NOTES.

CHINA.—On April 28th, a tea-meeting was held in the To Tsai Chapel, Hong Kong, at which, contrary to the rule of Chinese tea-meetings, both "brethen" and "sisters" were present on either side of the church, the gathering being of equal moment to all—viz., to bid farewell and "bon voyage" to Dr. and Mrs. Chalmers, and to present them with tokens of love and esteem on behalf of the church. Very charming poetical addresses, in most flowery Chinese style, were read or recited, and then transposed for those not greatly learned. The good pastor, Wong Yuk Ch'o, had a brief charge concerning the opium question to deliver to Dr. Chalmers, and the young men and boys whom the pastor had trained sang a Chinese translation of "God be with you till we meet again." Dr. and Mrs. Chalmers were then presented with a beautifully embroidered fire-screen in a handsome inlaid mount, and two other pieces of exquisite work similarly framed, and also with a very chaste silver épèrgne with an inscription, and the names of the donors, engraved upon it. Dr. Chalmers replied, and the travellers were very earnestly commended to God in prayer. On the Sunday Dr. Chalmers preached his farewell sermon, and on the Wednesday following his Chinese friends, to leave nothing undone that could show their affection, themselves engaged a steam launch and took the white-haired doctor and his wife across the harbour to their steamer, remaining alongside until she sailed, and then firing off "crackers" as a last farewell. As the veteran Doctor said, "After forty years the roots have struck deep and wide, and it is hard to loosen them."—A short time before his last illness, Dr. Roberts, accompanied by his sister and the Rev. D. S. Murray, paid a visit to the Yen San out-stations. "In some places," wrote our lamented friend, "we were agreeably surprised by the steadfastness of the Christians. Their faith has been tested to the utmost in some cases, and they have cleaved unto the Lord with simple trust and childlike faith. While this is true, one has still to confess that large numbers of inquirers have left us and walk no more with us. We, nevertheless, rejoice that the Lord has purified His own church, and refined the dross from the gold."—The Rev. G. Owen has been obliged to take a trip to Japan, his last attack of influenza having left a throat weakness. Writing from Kobe, Mr. Owen gives some details of the spiritual revival which had taken place at Peking before he left. Mr. Pyke, of the Methodist Episcopal Mission, had been holding a series of revival meetings, first in connection with his own Mission and then in connection with ours. "The meetings at our Mission were not so emotional as some elsewhere, but our people were all helped, and some were richly blessed, and I am expecting to see the fruit of this richer life in various ways. These meetings abundantly prove that the Gospel can move the hearts of the Chinese just as it mo ours."

MADAGASCAR.—Much excitement has been caused among the natives in Antananarivo by the exaction of a "Benevolence," or forced loan. The Government, owing to the failure of some promised payment from a *concessionnaire*, has been compelled to raise a large sum of money, at very short notice, to meet the claims of the French Bank. This money is being largely obtained by demanding loans from all well-to-do persons. Sums varying from $1,000 to $20 or $30 are being paid Receipts are given for these loans, but no interest is to be paid, and nothing is said about repayment.—Mr. H. F. Standing, of the Friends' Mission in Antananarivo, recently read a very able paper on the Standard of Christian Life set forth in the New Testament; "but," we learn from the Rev. W. E. Cousins, "towards the close he raised a perfect storm of hisses and opposition by a few plain words on the question of slavery. For the first time, so far as I remember, a native rose and made a speech in defence of slavery. The grounds of his defence of slavery were, that Abraham, the friend of God, held slaves, and that neither Jesus Christ nor the Apostles preached against slavery. If the question becomes one about which free discussion may be allowed, this will be a distinct gain; but even this time does not seem to have arrived yet. I am quite sure, however, that, in spite of the hisses, Mr. Standing's words left an abiding impression."—The Rev. C. Collins makes the following powerful, yet embarrassing, appeal to the Foreign Secretary: "We are depending upon you to send us a lady this year, and would ask for more if we dare! A second deputation came from Tsimivony, king of Vatove, between two and three days' journey west of here, begging us to visit them and take a teacher to them, and promising all moral support, together with a house and rice for the teacher. This is entirely apart from Hova influence, as they do not wish to have anything to do with the Hovas, but to deal directly with the missionaries. As the twenty-three who comprised the deputation filed into my house, and as one by one spoke of their darkness and wish for light and knowledge of God, I wished they could have appeared before the Directors instead of before us, and their cry would have at once been attended to. To work this district properly requires, say, half-a-dozen missionaries and their wives, and three or four lady missionaries."

AFRICA.—The Rev. D. Carnegie reached Hope Fountain, and the Rev. B. and Mrs. Rees arrived at Inyati just before the end of March.

SOUTH SEAS.—The reception accorded to the Governor of New Zealand, the Earl of Glasgow, at Rarotonga, was very hearty. Addresses were presented by Queen Makea, by the Government, by the British residents, and by various chiefs, all of a most cordial character, extending to His Excellency an enthusiastic welcome, and expressing thankfulness for the establishment of a British protectorate, under which the affairs of the Group are now administered satisfactorily and practically. The natives made only one request, that the children be taught the English language, and so be enabled to read English books, and extend knowledge to the inhabitants of the adjacent islands. An important advance in this direction has already been made by our Society. The Governor expressed pleasure at finding Queen Makea and the people so loyal to Queen Victoria. He undertook to convey to Her Imperial Majesty the expressions of devotion on the part of her new subjects in the Pacific.

ANNOUNCEMENTS.

DEPARTURES.

The REV. F. E. LAWES, MISS and MASTER LAWES, returning to NIUE; and MRS. HUTCHIN and two children, returning to RAROTONGA, South Pacific, embarked for SYDNEY, per steamer *Oroya*, June 15th.

ARRIVALS IN ENGLAND.

The REV. EBENEZER HAWKER, B.A., from COIMBATOOR, South India, per steamer *Khedive*, to Ismailia, thence overland, May 30th.

The REV. G. H. BONDFIELD, MRS. BONDFIELD, and family, from Hong Kong, China, per steamer *Aden*, June 1st.

MRS. WATSON, from MADRAS, South India, per steamer *Clan Grant* June 8th.

BIRTHS.

SPARHAM.—April 3rd, at Hankew, China, the wife of the Rev. C. G Sparham, of a son.

GILLISON.—June 5th, at Hankow, China, the wife of Mr. Thomas Gillison M.B., C.M., of a son.

MARRIAGE.

INGRAM—GUNN.—May 17th, at the Congregational Church, Southend-on-Sea, by the Rev. E. Hamilton, Thomas William Ingram, to Clara Louise Gunn, daughter of Alexander H. Gunn, Marionville, Edinburgh.

DEATHS.

PARKER.—April 26th, at Benares, North India, George Frederick, infant son of the Rev. Arthur Parker.

LAWRENCE.—At Bangalore, South India, on April 28th, the infant daughter, and on May 1st the infant son, of the Rev. W. J. Lawrence.

OAKLEY.—May 3rd, at Almora, North India, Janet May, infant daughter of the Rev. E. S. Oakley.

MOSS.—May 24th, at Birkdale, the Rev. Charles Frederick Moss, Assistant District Secretary of the British and Foreign Bible Society, and formerly missionary of the L.M.S. in Madagascar, aged 59 years.

ROBERTS.—June 6th, at Tientsin, North China, F. C. Roberts, M.B., C.M. Medical Missionary.

ORDINATION.

On the evening of Tuesday, June 12th, at the Cliff Town Congregational Church, Southend-on-Sea, MR. THOMAS WILLIAM INGRAM, having completed his studies in Cheshunt College, was ordained as a missionary to NEW GUINEA. After prayer and the reading of the Scriptures, conducted respectively by Rev. C. B. Herbert and Rev. E. Dyer, the candidate replied satisfactorily to the usual ordination questions. The ordination prayer was offered by Rev. Edward Hamilton, and the charge was delivered by Rev. Professor Owen C. Whitehouse, M.A. The Rev. R. Wardlaw Thompsen Foreign Secretary of the Society, described the field of labour, after which a presentation was made to Mr. and Mrs. Ingram.

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All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

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